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BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (VI.)

832-837, Schmid, K. Chr. Erh.

832) Schmid, K. Chr. Erh.: *Versuch einer Moralphilosophie*. Large 8vo. Jena. Cröker. pp. 520. Second and enlarged edition. 1792. pp. xii, 840. Third and enlarged edition. 1795. pp. 1000, with an index. Fourth edition, revised and enlarged. Large 8vo. 1802. Vol. I, Introduction, *Kritik der praktischen Vernunft*. Vol. II, *Metaphysik der Sitten und angewandte Moral*. Two alphabets, eighteen sheets. (Against Schmid, cf. nos. 274, iv; 275; 573; 595-598. The book attracted attention at the time of its publication, as being the first system of moral philosophy elaborated on the Kantian basis. It falls into (1) the *Kritik der praktischen Vernunft* [the false moral principles, and the true Kantian one: the highest good; moral motives; compatibility of the pure and the empirical practical reason; metaphysical and moral freedom], (2) the *Metaphysik der Sitten* [moral ontology, or analysis of all pure moral concepts; pure Ethics, or complete table of laws for all rational beings; moral ascetics, or aprioristic theory of the means to virtue for all finite rational beings], and (3) *angewandte Moral* or practical anthropology [deduction of the separate human duties from Kant's pure principles]. Very characteristic of this work, as of all Schmid's independent writings, is the refinement of subdivision, which almost exhausts the printer's resources, and in which, of course, the table of categories plays a principal rôle. The rigorism of Kant is modified: duty may prescribe for us the caring for happiness as well: the consciousness of having performed a duty is a part of happiness. An important divergence from Kant is Schmid's doctrine of intelligible Fatalism. In the second edition this doctrine is worked out afresh, defended against the many objections that had been taken to it, and is the root of many further deviations from Kant in the parts of the book which are connected with it. Schmid was led to it by the reflection, that in no other way could the existence of evil be explained, but would have to be referred—and with it morality as well—to an irrational chance. He therefore assumes, that mankind is only free in moral action. In immoral action there is no freedom. In that case, the intelligible substrate limits the operations of reason in the world of phenomena, or makes them impossible. There is, therefore, no blame before God; but only a less or a greater merit. In acting wrongly, mankind are not completely master of themselves, are not in possession of the use of their moral freedom. It is wrong and inconsistent of Schmid

to continue speaking of 'freedom,' from this standpoint, for the moral actions of mankind or the operations of reason on the world of phenomena are just as truly founded in the intelligible substrate, as their immoral actions, and the stones of offence which lie in the path of the operation of reason. If Schmid is to retain the expression 'freedom,' he can only regard it as a special kind of necessity.—In the third edition, Schmid modified his treatment of Fatalism, moral evil and blame, in deference to the objections of his reviewers. His views approximated more nearly to those of Kant, though not to those of Reinhold. He himself admits this in the :)

833) *A. L. Z.* 1795. *I. B.* No. 64. pp. 509–511. *Ueber eine Recension.* (An answer to a belated criticism of the second edition, contributed by Jh. Bnj. Erhard, as the author himself states in no. 1302, pp. 35, 48, to the :)

834) *A. L. Z.* 1795. II, pp. 305–310. (This change, however, was completely unnoticed by the reviewer in the :)

835) *I. A.* 1796. pp. 120–131. (Here Schmid's views as to freedom are said to have remained essentially the same. There are changes there, but they only render Schmid's ideas still more inconsistent. He assumes, as it were, a freedom above a freedom, in a "schlechthin unabhängiges, unbegreifliches Vermögen, von welchem der Gebrauch oder Wohlgebrauch der moralischen Freiheit in der Erscheinung abhängt." This faculty must operate without any, even any internal compulsion; that is, without laws, at its own will,—since on it rest moral accountability, blame and punishment.—Schmid's doctrine of freedom, but only with reference to the first and second editions, was expounded and disapprovingly criticised in :)

835a) *Daub, C.: Darstellung und Beurtheilung der Hypothesen in Betreff der Willensfreiheit. Mit Zustimmung des Verfassers aus dessen Vorlesungen herausgegeben, und mit einigen Zusätzen über die Lehre vom Gewissen, von der Todesstrafe, etc., begleitet von I. C. Kröger.* 8vo. Altona. 1834. Hammerich. pp. 146–164. (A summary of no. 832 is :)

836) *Schmid, K. Chr. Erh.: Grundriss der Moralphilosophie für Vorlesungen.* Large 8vo. Jena. 1793. Cröker. pp. xii, 256. Second edition. 1800. Same place. pp. xvi, 326. (Different arrangement from that of no. 832. (1) Analytic part. Analysis of the phenomena of the common moral life. Development of the simple moral concepts and principles. (2) Synthetic part. Deduction of the moral truths in systematic connexion.—Noticeable, like nos. 832 and 836, for arrangement and clearness, but also for its passion of subdivision, especially according to the scheme of the categories, is no. :)

837) *Schmid, K. Chr. Erh.: Grundriss des Naturrechts für Vorlesungen.* Large 8vo. Jena and Leipzig. 1795. Gabler. pp. viii, 118.

837a) *Schultz, Jh.* Cf. no. 561.

837b) *Schwab, J. C.* Cf. no. 262.

838) *Scupin: Ueber den Unterschied zwischen Denken und Erkennen.* In the *N. Ph. Mg.* 1790. I, 4, pp. 437–458. (Necessary for knowledge is

the coöperation of reason and sensibility. Thought extends further, but is empty of content. It is an unkantian assertion that, if the existence of things-in-themselves is otherwise assumed, that is, by practical philosophy, the categories are applicable to them: though it is true that this application is regarded as leading only to indefinite thought, not to any true knowledge.)

839) *Scupin: Etwas zur Erläuterung der Kritischen Erörterung von der Freiheit in der Kritik.* Seite 570. In the *N. Ph. Mg.* I, 4, pp. 496–512. (Simple reproduction of the section which begins with page 570 of the *R. Vb.* It altogether shares the obscurity, indefiniteness and ambiguity of the Kantian concepts and doctrines in question.)

839a) *Skizze einer Geschichte der Moral.* Cf. no. 734c.

840–878, Snell, Chr. Wlh.

840) *Snell, Chr. Wlh.: Die Sittlichkeit in Verbindung mit der Glückseligkeit einzelner Menschen und ganzer Staaten, aus zwei gekrönten Preisschriften zusammengezogen, und mit beständiger Rücksicht auf die Kantische Moralphilosophie ganz neu bearbeitet.* 8vo. Frankfurt a. M. Gebhard & Körber. pp. 532. (What has been already said, under no. 734e, of Fr. W. D. Snell, holds in still greater degree of his brother, Chr. Wlh. Snell. In no. 840, with its three successors which were devoted more to abstract ethics, *Von dem Empirismus und Purismus in der Moralphilosophie, Von der Freiheit, Von den Erkenntnisgründen der Religion*, Snell starts out from Kant's principles with regard to the relation of morality to happiness. Kant requires nothing superhuman. One may strive after happiness, the purest source of which is found in moral actions: only one must on every occasion ask oneself the question, whether means and end are also moral.)

840a) (*Snell, Chr. Wlh.:*) *Ueber Determinismus und moralische Freiheit.* Cf. no. 661.

841) *Snell, Chr. Wlh.: Beleuchtung einiger der vornehmsten Einwürfe gegen den moralischen Erkenntnisgrund der Religion.* In the *N. Ph. Mg.* 1790. II, 1, 2, pp. 116–204. (Ineffectual attempt to repel the attacks of Flatt [no. 451]. Snell admits that the moral proofs are not convincingly strict demonstrations, but only conclusions for the general understanding of mankind, which pays no heed to the results of the more penetrating investigation into the transcendent non-validity of the categories.)

842) *Snell, Chr. Wlh.: Ueber den Begriff von dem Guten überhaupt und von dem höchsten Gute insbesondere.* In the *N. Ph. Mg.* 1791. II, 4, pp. 466–495. (Determination of concepts: good, evil, maxims of policy, moral laws, highest good, perfect good, etc.)

843) *Snell, Chr. Wlh.: Versuch für Beantwortung der Frage: Ob die transscendentale Freyheit mit der Abhängigkeit der menschlichen Seele*

von Gott, als ihrem Schöpfer, bestehen könne? In the *N. Ph. Mg.* 1791. II, 4, pp. 496–526.

844) Snell, Chr. Wlh.: *Gedanken über die Frage: Ob und inwiefern sich behaupten lasse, dass der Atheist ein tugendhafter Mann seyn könne?* In some letters, in the *Ph. J.* 1794. III, 1, pp. 138–146. Continuation, under the title: *Untersuchung der Frage: Ob der Atheismus mit der Tugend bestehe?* In the *Ph. J.* 1794. IV, 3, pp. 339–379. (An atheist of ordinary intellectual and emotional disposition is not capable of a mean degree of true, internal moral refinement. There may be exceptions.)

845) Snell, Chr. Wlh.: *Grundriss zu einer neuen Theorie des Uebels.* In the *Ph. J.* 1794. IV, 3, pp. 284–339. (Nothing less than new. Evil is partly a paedagogical instrument, partly a punishment, which God has inflicted on mankind for their whole infinite existence in accordance with their total moral value, and which he distributed according to his wisdom in the best manner without necessary regard to individual crimes; so that one may not argue from every evil to a particular wrong done.)

846) Snell, Chr. Wlh.: *Lehrbuch der Kritik des Geschmacks mit beständiger Rücksicht auf die Kantische Kritik der aesthetischen Urtheilskraft.* 8vo. Leipzig. 1795. Müller. pp. 382. (The title would better have run, “mit beständiger Benutzung Kantischer Gedanken.” The work has no value of its own. Continual illustrations of the theory by instances from prose and verse.)

847) Snell, Chr. Wlh.: *Drey Abhandlungen philosophischen Inhalts.* 8vo. Leipzig. 1796. Müller. pp. 246. ((1) *Von der moralischen Glückseligkeitswürdigkeit.* pp. 1–82. (2) *Ueber den Satz des Optimismus, dass diese Welt die beste sey.* pp. 83–186. (3) *Ueber den Werth des Lebens.* pp. 187–246. According to (2), the world is for its purpose, “eine stets wachsende sittliche Vollkommenheit der Vernunftwesen,” the best. Therefore, according to (3), the value of our life is not to be measured by the amount of our happiness, but by the amount of realization of our forces, and especially the moral forces. — Against the review of these articles, in the :)

848) *N. A. D. B.* 1797. XXIX, 1, pp. 97–103. [By *Fl.*, = Tiedemann.] (Snell defends himself :)

849) Snell, Chr. Wlh.: *Ueber einige Hauptpunkte der philosophisch-moralischen Religionslehre, auf Veranlassung einer mich betroffenen Recension in der allgemeinen deutschen Bibliothek.* 8vo. Leipzig. 1798. Müller. pp. 106. (Replied to in the :)

850) *N. A. D. B.* 1799. Vol. XLIII, 1, pp. 90–99. [By *Qg.*, = Tiedemann.]

851) Snell, Chr. W.: *Ueber das Gefühl der Achtung.* In the *I. z. A.* 1799. I, 1, pp. 59–86.

852) Snell, Chr. W.: *Ueber eine besondere merkwürdige Aeusserrung des moralischen Interesse.* Same place. I, 2.

853) Snell, Chr. W.: *Was hat der Prediger als die Hauptsache in*

der Lehre von der reinen Sittlichkeit anzusehen. In *Materialien für alle Theile der Amtsführung eines Predigers*. 1797. Vol. I, pp. 35–65.

854) Snell, Chr. W.: *Einige Bemerkungen von dem sittlichen Volksunterricht*. Same place. pp. 151–176.

855) Snell, Chr. W.: *Gedanken über die populäre Behandlung der Lehre vom Gebete*. Same place. pp. 429–446.

856) Snell, Chr. W.: *Welcher Beweise für das Dasein Gottes hat sich der Prediger im Volksunterricht zu bedienen?* Same place. 1798. Vol. II, pp. 78–102, 140–167.

857) Snell, Chr. W.: *Ueber die populäre Behandlung der Vernunftbeweise für die Unsterblichkeit der Seele*. Same place. pp. 421–447.

858) Snell, Chr. W.: *Ein Wort zur Vertheidigung der Lehre von der reinen Sittlichkeit gegen einige neuere Einwürfe*. Same place. 1799. Vol. III, pp. 3 ff. Directed against:

859) Fürstenau, C. Gfr.: *Nöthige Vorsicht bei dem Urtheile über den Nutzen und Schaden der kritischen Philosophie, besonders in Beziehung auf die Religion*. Same place. 1798. Vol. II, pp. 173 ff.

860) Snell, Chr. W.: *Gibt es eine Glaubenspflicht?* Same place. 1800. Vol. IV, pp. 40 ff.

861) Snell, Chr. W.: *Ueber die moralische Benutzung des Beispiels Jesu*. (Occasioned by a passage in Kant's most recent publication, entitled: *Der Streit der Facultäten*.) Same place. pp. 131 ff.

862) Snell, Chr. W.: *Ein Wort über die Lehre von den Wundern*. Same place. pp. 277 ff.

863) Snell, Chr. W.: *Untersuchung der Frage, ob die Tugend eine lange Gewohnheit sei? durch eine Stelle in Kant's Anthropologie verursacht*. Same place. pp. 296 ff.

864) Snell, Chr. W.: *Ist es wahr, dass sich die Religion auf die Schwäche und Gebrechlichkeit der Menschen gründe?* Same place. 1801. Vol. V, pp. 370 ff.

865) Snell, Chr. W.: *Der Glaube an Unsterblichkeit, als Sache des Herzens betrachtet*. Same place. 1801. Vol. VI, pp. 295 ff.

866) Snell, Chr. W.: *Sind Offenbarungsgesetze der moralischen Freyheit nachtheilig?* Same place. pp. 310 ff.

867) Snell, Chr. W.: *Vom Aesthetisch-Erhabenem, als einem Mittel der moralischen Bildung*. Same place. 1805. Vol. VIII, pp. 21 ff.

868) Snell, Chr. W.: *Fordert nach der kritischen Philosophie die moralische Vernunft denn wirklich etwas unmögliches, indem sie Heiligkeit gebietet?* Same place. pp. 76 ff.

869) Snell, Chr. W.: *Ueber den Gebrauch der Anthropomorphismen in der Gotteslehre*. Same place. pp. 307 ff. (In conjunction with his brother, F. W. Dn. Snell [cf. 734e], and his sons, Ph. L. Snell and J. F. Snell, Chr. W. Snell edited a *Handbuch der Philosophie für Liebhaber* [large 8vo; Giessen; Tasché and Müller, later Ferber], based throughout on Kantian principles, and sometimes even merely reproducing Kant's

thoughts. Rosenkranz says of it that there is nothing which could be better meant, and nothing which could be more repellantly dull. The following parts are from the hand of Chr. W. Snell :)

870) (*Zweiter Theil.*) *Versuch einer Aesthetik für Liebhaber oder Geschmackslehre.* 1803. pp. 411. New edition, 1821. With new title, 1828. Eighteen sheets.

871) (*Dritter Theil, zweite Abtheilung.*) *Erste Grundlinien zur Metaphysik.* 1804. pp. 334. Second edition, 1810. Third edition, 1819.

872) (*Vierter Theil.*) *Moralphilosophie oder Metaphysik der Sitten, Ethik und Ascetik.* 1805. Second edition, 1819.

873) (*Fünfter Theil.*) *Philosophische Religionslehre, eine Darstellung des Wichtigsten über Gott, Unsterblichkeit und ein zukünftiges Leben, nebst Untersuchungen über die Natur der Religion und ihr Verhältniss zur sittlichen Bestimmung des Menschen.* 1807. Twenty-five sheets. Second edition, 1819.

874) (*Sechster Theil.*) *Hauptlehren der philosophischen Rechtslehre, oder Darstellung des Vernunftrechts und seiner Anwendung im Staate, des Staats- und Völkerrechts.* 1807. pp. viii, 401.

875) (*Siebenter Theil.*) *Allgemeine Uebersicht der Philosophie, oder encyclopädische Einleitung in das Studium derselben.* 1808. Second edition, 1810. (By F. W. Dn. Snell are :)

876) (*Erster Theil.*) *Empirische Psychologie, oder Erfahrungsseelenlehre.* 1802. pp. xii, 339. Second edition, 1810. With new title, 1819. Third edition, improved and enlarged, 1833. Fifteen and a quarter sheets.

877) (*Dritter Theil, erste Abtheilung.*) *Erste Grundlinien der Logik oder Verstandeslehre.* 1804. pp. 312. Second edition, 1810. Third edition, improved and enlarged by J. F. Snell, 1828. Fourteen and a half sheets.

878) Part viii contains a brief summary of the History of Philosophy ; section 1, that of ancient philosophy, by Ph. L. Snell ; section 2, that of mediæval and modern philosophy, by J. F. Snell. 1815, 1819. Second edition, 1821.—From part vi on, also under the title, *Encyclopaedie der Schulwissenschaften für höhere Bildungsanstalten und zum Selbstunterricht ausgearbeitet von einer Gesellschaft von Gelehrten und herausgegeben von Chr. W. and Fr. W. D. Snell. Erste Abtheilung: Philosophie. 6ter, etc., Bd.*

878a) Snell, Fr. Wlh. Dn.: cf. no. 734g.

879) *Spinozas Ethik. Aus dem Lateinischen.* 8vo. Gera. Beckmann. First part, 1790. pp. lxii, 182. Second part, 1793. pp. 299. Also under the general title: *Spinozas philosophische Schriften.* Vols. II and III. Parts i and ii. New edition, unchanged. Leipzig. 1796. Böhme. (The translator, Sch. Herm. Ewald, chose the title: *Spinozas Lehre von Gott und der menschlichen Seele, nach den Grundsätzen der kritischen Philosophie geprüft*; because the translation embraced only the first two books of the Ethic. The publisher altered the title on his own authority.—Ewald

regards Spinoza's doctrine of God as the most convincing to which every dogmatic philosophy must lead and which is irrefutable by any dogmatic system. Kant's view of the unknowability of things-in-themselves alone can render possible a rebuttal of Spinozism.)

880) *T.*: pp. 441 ff. Review of Kant's *Entdeckung* (no. 70).

881) *Th. A.*: ii, pp. 516-523. Review †* of Kant's *Entdeckung* (no. 70) by *Sg.* Reprinted in *Mtr.*, i, pp. 186-120.

881a-e) *Tieftrunk, J. H.*: cf. nos. 641, 643, 644, 793, 795.

881f) *Universalkritik, Die spielende* —, etc.: cf. no. 383.

881g) *Vernunftmässigkeit, Ueber — des Christentums*: cf. no. 644.

881h) *Versuch einer Kritik der Religion, etc.*: cf. no. 641.

882, 883, *Versuch, etc.*

882) *Versuch, eine Stelle aus dem Timäus des Plato durch die Theorie des Vorstellungsvermögens zu erklären.* By * * *. In the: *N. Ph. Mg.*, II, 1 and 2, pp. 1-70.

883) *Revolution, Ueber die älteste — in der Philosophie mit Hinsicht auf die neueste.* By * * *. In the: *N. Ph. Mg.*, 1791, II, 3, pp. 213-291. (Both essays are obviously by the same writer. In no. 882 he discovers, in Plato's doctrine of the origin of souls, Reinhold's thoughts, if in embryonic form. In no. 883 he draws a parallel between the two most important revolutions in philosophy, headed by Socrates and Plato in the one case, by Kant and Reinhold in the other. Right as the fundamental idea here is, there is a total sacrifice, as also in no. 882, of historic objectivity, owing to the writer's arbitrary interpretations, which show markedly the influence of the critical philosophy.)

884-889, *Jos. Weber.*

884) *Weber, Jos.: Institutiones logicae, quas suis auditoribus scripsit.* 8vo. Dillingen. Brönner. pp. 87. (Similar works had already appeared; in 1786 and 1788.)

885) *Weber, Jos.: Vernunftlehre für Menschen, wie sie sind, in Sätzen zur öffentlichen Prüfung vorgetragen.* Dillingen.

886) *Weber, Jos.: Leitfaden zu Vorlesungen über die Vernunftlehre.* Dillingen. Kälin. (Weber's principal writings in theoretical philosophy are:)

887) *Weber, Jos.: Logica, in usum eorum, qui eidem student, edita.* 8vo. Landshut. 1794. Weber. Eleven and a half sheets.

888) *Weber, Jos.: Metaphysica, in usum eorum, qui eidem student, edita.* 8vo. Landshut. 1795. Weber. Fifteen and a half sheets. Later on no. 888 has been remodelled under Fichte's influence. Cf. Weber, 1801. (In many ways, — as regards the doctrine of the categories, *e.g.*, — Weber is dependent upon Kant; but he is not on that account a direct follower of

the latter. He assumes as possible a theoretical knowledge of things-in-themselves, and even believes that there are to be found in the Kantian philosophy itself weighty reasons which may serve to support this metaphysical doctrine. None the less, Weber's activity as author is of some importance, in that he, as Roman Catholic professor at Dillingen, denied among Catholics that there was danger in Kant's teaching, and endeavored to diffuse the knowledge of it, though in modified form. It is from this point of view that no. 889 must also be considered: otherwise it is hopelessly insignificant, and quite inadequate in its historical notes upon the literature and history of the Kantian philosophy.)

889) *Weber, Jos.: Versuch, die harten Urtheile über die kantische Philosophie zu mildern. Durch Darstellung des Grundrisses derselben mit kantischer Terminologie, ihrer Geschichte, der verfänglichsten Einwürfe dagegen, sammt ihren Auflösungen, und der vornehmsten Lehrsätze derselben ohne Kants Schulsprache.* Small 8vo. Würzburg. 1793. Lindauer, in commission. pp. 145.

1791.

890) *Abhandlung über die Unmöglichkeit eines Beweises vom Dasein Gottes aus blosser Vernunft.* 8vo. Nürnberg. Felsecker. pp. 190. (A very clear, straightforward and acute discussion, in close touch with Kant. Validity is granted only to the subjective belief in the existence of God.)

890a) *Abicht, Jh. H.:* cf. no. 417.

890b) *A. L. Z. I.* Review of *R. Vb* and *R. Vc*. Cf. no. 278.

891) *Bardili, Chp. Gf.: Gibt es für die wichtigsten Lehren der theoretischen sowohl, als der praktischen Philosophie, ungeachtet aller Widersprüche der Weltweisen, doch noch gewisse allgemein brauchbare Kennzeichen der Wahrheit? Eine Rede.* 8vo. Stuttgart. Cotta, in commission. pp. 29. (Bardili endeavors to prove from a particular example, — that of the history of the concept of God and of belief in God, — that human nature has produced, as it were by instinct, certain basal ideas, which appear to it to be infallible, and which exercise an influence upon the character of mankind; and has preserved them in all nations and throughout all ages. The result purports to be a confirmation of the *R. V.* and *Pr. V.*; but in reality Bardili is generalizing the proof of the existence of God *ex communi consensu gentium*, in a manner as unjustifiable as is this proof of God's existence itself.)

891a) *Behn, F. Dn.:* cf. no. 938.

891b) *Bekenn, G. L.:* cf. no. 755.

892, 892a) *Bendavid, Laz.: Ist Fortschreiten nur Mittel zur Glückseligkeit oder höchster Zweck der Menschheit?* In the : *Deutsche Monatschrift.* Vol. III, pp. 29–42. Cf. also no. 555.

892b) *Beobachtungen über die Quelle, etc.* Cf. no. 384.

893) *Bibliothek, Neue—der schönen Wissenschaften und der freien Künste*. Vol. 43, pp. 20–83. Vol. 44, pp. 39–90. Review * of *U*.

894–894c) *Born, Fr. Glo.: Versuch über die ursprünglichen Grundlagen des menschlichen Denkens und die davon abhängigen Schranken unserer Erkenntniss*. Large 8vo. Leipzig. Barth. pp. xxiv, 672. (Summary of Kant's whole system, often verbally coincident with Kant's own utterances, but avoiding the repetitions, though unfortunately not the difficulties, of the master's style. Those objections of the opponents of Kant, with which Born was acquainted, are quoted word for word, and referred to misunderstanding and confusion of ideas, an attempt being made to refute them. Born lays special emphasis on the fact that space, time, and the categories are not ready-made, innate notions, but develop from the nature and disposition of mankind, as experience comes into being ; and that, further, the whole material of our knowledge is referrible to affection of our sensibility by things-in-themselves. Owing to the fact that Born, wherever it is possible, makes use of Kant's own words, even in replying to objectors, instead of giving an independent explanation of obscure passages, his work does not possess the value which might otherwise have attached to it. — Cf. also nos. 534, 535, 760.)

894d) *Breyer, I. F.*: cf. no. 204a.

894e) *Briefe, Neue—über die Kantsche Philosophie*: cf. no. 762.

894f) *Cromaziano, Agatop*: cf. no. 705.

895) *Dominikus, Jak.: Ueber Weltgeschichte und ihr Princip. Ein Versuch, und zugleich Einladungsschrift zu den Vorlesungen*. 8vo. Erfurt. Götting. pp. 52. (Dependent on Schiller's and Kant's views of the philosophy of history. Dominikus applies to history the principle of subjective suitability, which he has taken from the *U*. He regards historical development as an approximation to the unity of a system of states, the basis of which is to be a moral one. Considered from this point of view, the apparent chaos of the history of the world resolves itself, he thinks, into a cosmos.)

895a–n) *Eberhard, J. A.*: cf. nos. 264, 506, 523–526, 529, 549, 550, 562, 571–573.

895o) *Ehrhard, J. B.*: cf. no. 284.

895p) *Einfluss, Vom—des höchsten und allgemein geltenden Moral-principis auf den Kanzelvortrag*. (By *Inth. Schuderoff*.) In the: *Journal für Prediger, 24sten Bandes 3tes Stück ; oder neues Journal für Prediger, 4ten Bandes 3tes Stück*. pp. 257–274. (Kant's moral principle of *Vernünftigkeit* is to be applied in sermons ; one must not any more point to the good consequences of actions, to rewards, etc., as to motives.)

895q, r) *Feder, J. G. H.*: cf. nos. 327, 331.

896, 896a) *Forberg, Fr. C.: Ueber das bisherige Schicksal der Theorie des Vorstellungs-Vermögens*. In the: *Beyträge zur Geschichte der Philosophie*. Edited by *G. Gst. Fülleborn*. Part i. 8vo. Züllichau and Freystadt. Frommann. pp. 91–110. Second edition, 1796. (An enthusi-

astic eulogy of Reinhold's *Elementarphilosophie*. This has not been properly appreciated, hitherto. After the lapse of centuries, its history will form the principal material of the history of philosophy [!]. — Cf. also no. 285.)

897–907, Fülleborn.

897) Fülleborn, G. *Gst.: Anhang zur vorhergehenden Abhandlung. Eine kurze Vergleichung der Kritik der reinen Vernunft und der Theorie des Vorstellungs-Vermögens nach ihren Hauptmomenten.* Same place. pp. 111–134. In the second edition, enlarged by a two-page appendix: *Ueber die neuesten Schicksale der Reinhold'schen Elementar-philosophie.* (A luminous, popular exposition of the contents of the *R. V.* — In the same taking manner and independent formulation, Fülleborn writes on behalf of the Kant-Reinhold philosophy in the succeeding parts of the *Beyträge*. We have a series of essays from his pen.)

898) Fülleborn: *Versuch einer Uebersicht der neuesten Entdeckungen in der Philosophie.* Second part. 1792. pp. 102–141. In the second edition, 1796, no. 898 does not appear. (The services of Kant and Reinhold, in the matters of philosophical terminology, of the concept of philosophy, and the classification of the philosophical disciplines: commencement of an exposition of the essential contents of the *R. V.*, — which was left uncompleted.)

899) Fülleborn: *Worte der Kritik.* Same place. pp. 142–169.

900) Fülleborn: *Philosophische Vorlesungen.* Third part. 1793. pp. 99–151. (Also in the *Schlesische Monatsschrift*. 1792. VI, pp. 385–396. VII, pp. 31–46. IX, pp. 163–177.)

901) Fülleborn: *Aenesidemus.* Same place. pp. 152–158.

902) Fülleborn: *Ueber das Interesse an der Kantischen Philosophie.* Same place. pp. 159–178.

903) Fülleborn: *Geschichte meines philosophischen Studiums.* Same place. pp. 179–196. (Interesting literary confession.)

904) Fülleborn: *Ueber die Geschichte der philosophischen Kunstsprache unter den Deutschen.* Fourth part. 1794. pp. 116–144. (Pp. 136–144 state the services of Kant and Reinhold in the matter of terminology.)

905) Fülleborn: *Zur Geschichte der mathematischen Methode in der deutschen Philosophie.* Fifth part. 1795. pp. 108–130. (Excerpts from the writings bearing on the subject, since Wolf. Attempt to reproduce certain propositions in Kant's transcendental Aesthetic in the formulation required by the mathematical method.)

906) Fülleborn: *Was heisst den Geist einer Philosophie darstellen?* Same place. pp. 191–203. (The assertion is made, among others, that one can only write an impartial and pragmatic history of philosophy from the standpoint of criticism.)

907) Fülleborn: *Bemerkungen über die neuesten Bemühungen für die kritische Philosophie.* Seventh part. 1796. pp. 151–172.

908) *Fundament, Ueber das — der gesammten Philosophie des Hrn. Kant.* [By J. Ldf. Holst.] 8vo. Halle. Hendel. pp. 238. (A miserable performance. Kant's aim is said to have been the trampling under foot of enlightenment and the rights of reason, and the furtherance of a blind monastic belief. In general, there is adopted the same untenable position, midway between Rationalism and Empiricism, which we find in no. 820.)

909) *Genz, F.: Ueber den Ursprung und die obersten Principien des Rechts.* In the *B. M.*, vol. XVII. April; pp. 370–396. (Dependent on Kant in the doctrine of freedom and its consequences, especially as regards the deduction of the concept of right.)

909a) *Gerhard, J. H.:* cf. no. 766.

909b) *Gräffe, J. F. Cp.:* cf. no. 664.

910) *Gründe, Ueber die bisherigen — der praktischen Weltweisheit.* In the *K. A. M.*, I, 1, pp. 17–44. (Historical survey of systems of morals, and criticism of them on the basis of Kant's principles. Worthless.)

911) *Gth.:* II., pp. 630–632. Review * of Kant's *Naturgeschichte*, in Gensichen's edition. (No. 20.)

911a) *Hasenkamp, Fr. Arn.:* cf. no. 738.

912) *Herrmann, Ch. Ghf.: Kant und Hemsterhuis in Rücksicht ihrer Definitionen der Schönheit, nebst einigen Einwürfen gegen Letztern. Eine Einladungsschrift zu seinen Vorlesungen.* Large 8vo. Erfurt. Görling and Kayser. pp. 68. (Both definitions, too abstract for artists, have their root in the processes of the reflecting mind, which is incited to activity by the vision of beautiful objects.)

913) *Herru, Ueber — Kants Aufsatz, in Betreff der Theodicee.* By v. E. In the *B. M.*, vol. xviii, pp. 411–416. (Cf. no. 73.) (An unsuccessful essay towards a *Theodicee* from the dogmatic standpoint. — Supplemented by the editor, *Biester* [pp. 416–421]; who proves that v. E. misunderstood Kant. On a far higher plane than this paper of v. E. stands a very acute inquiry, pp. 526–534: *Ueber die Quellen, aus denen eine Theodicee zu fliessen pflegt.* According to it, the adoption and the rejection of a *Theodicee* depend alike upon peculiarities of character.)

913a, b) *Heydenreich, K. H.:* cf. nos. 688, 705.

913c–h) *Jakob, L. Hr.:* cf. nos. 352, 364–368.

914) *Isonomiophilus, Bürger des philosophischen Freistaats: Aktenmässige Nachrichten von der neuesten philosophischen Synode, und von der auf derselben abgefassten allgemeingültigen Concordienformel für die philosophischen Gemeinden* by (Jh. Fr. Flatt). 8vo. Frankfurt and Leipzig. Two leaves and pp. 195. Second leaf: *Vorrede . . . geschrieben in Eleutheriopolis 1790.* (A synod is supposed to have met, in order to allay the disputes aroused by the Kantian philosophy. The speeches which purport to have been delivered at it are works of the followers and opponents of Kant, in most cases given word for word. The objections, however, urged by the latter are often carried to extremes. Reinhold's theory [no. 252] proves equally unsatisfactory to friend and foe. The critical

philosophers are allowed to win the day in their conflict with the empiricists and dogmatists; but not in that with scepticism. Finally there are adopted four propositions of the most general contents, which do not bear at all on the value of the critical philosophy. The work gives an accurate and easily read view of the disputes on the carpet at the time.)

915) *K. A. M.*, I, 1, pp. 161–185. Summary of *U*.

916) *K. A. M.*, I, 1, pp. 185–210. Summary of Reinhold's theory of the human faculty of ideation (no 252).

917) *K. G. Z.*: Part II, pp. 162–175. Review * of Kant's *Naturgeschichte*, in Gensichen's edition. (No. 20.)

917a, b) *Kiesewetter, Jh. Gf. K. Chr.*: cf. nos. 462, 463.

917c) *Kleuker, Jh. Fr.*: cf. no. 718.

917d) *Koch, J.*: cf. no. 769.

918) *L.*: II, p. 822. Review * of Kant's *Naturgeschichte*, in Gensichen's edition. (No. 20.)

919, 919a) *Maass, J. Gbh. Ehrr.*: *Ueber die Aehnlichkeit der christlichen mit der neuesten philosophischen Sittenlehre*. Large 8vo. Leipzig. Dyck. pp. 60. (Against no. 606. It is conclusively proved that the complete coincidence, asserted by Schmid, between the moral teachings of Christ and of Kant, is non-existent. — Cf. also no. 516.)

919b–f) *Maimon, Sal.*: cf. nos. 773, 800–803.

920) *Muth, Placid.* (Benedictine, and professor of theology in Erfurt): *Ueber die wechselseitigen Verhältnisse der Philosophie und Theologie nach Kantischen Grundsätzen. Ein Programm*. 8vo. Erfurt. Görling. pp. 77. (The moral teaching of Christ is identical with Kant's moral philosophy; from the principle of which the moral laws laid down by Christ are deducible.)

920a) *Muzel, Ph. Ldw.*: cf. no. 738.

921) *Obd.*: I, pp. 209 ff. Review * of *U*.

922, 923, Olshausen.

922) *Olshausen, Dtl. J. W.*: *Prolegomena zu einer Kritik aller sogenannten Beweise für und wider Offenbarungen. Ein Versuch*. 8vo. Copenhagen. Proft. pp. 46. (Olshausen examines the grounds of knowledge in regard to the actuality and possibility of revelation, but cannot arrive at a decision. He only gives the possibilities and their consequences. The former in :)

923) *Olshausen*: *De usu rationis in religione revelata. Dissertatio*. Small 8vo. Copenhagen. 1792. Popp. pp. 61. (There is a revelation, which may contain nothing that is contrary to reason, but much that transcends reason. It can only be accepted on the basis of a firm conviction, otherwise gained, of the existence of God. It must leave to reason the establishing of a first moral principle.)

924) *Peutinger, U.*: *Prüfungssätze aus der Moralphilosophie für die Ordensneulinge des freyen Reichsstiftes Irrsee; sammt einer Einleitungs-*

lehre. 8vo. Kaufbeuern. 1791. Three and a half sheets. (Kantian propositions, with explanations by the author.)

924a) *Philosophie, Ueber die Kantische* —. Cf. no. 764.

924b-u) *Ph. Mg.*: cf. nos. 264, 279, 506, 516, 523-526, 528, 549-552, 555, 562, 571-573, 580.

924v, w) *Rehberg*: cf. nos. 505, 553.

925) *Reichardt, J. Fr.*: *Musikalisches Kunstmagazin*. Part vii. pp. 28. Fol. Berlin. Author's press. (Contains, among others, many passages from *U.*, under the titles: *Von der Methodenlehre des Geschmacks*; and: *Fingerzeige für den denkenden und forschenden deutschen Tonkünstler*. The latter is reprinted in: *Geist des musikalischen Kunstmagazins*; by *J. Fr. Reichardt*. Edited by *J. A.* Small 8vo. Berlin. 1791. Unger, in commission.)

925a-f) *Reinhold, C. L.*: cf. nos. 246-249, 282, 283.

925g) *Revolution, Ueber die älteste* —: cf. no. 883.

926) *Schaumann, J. Ch. G.*: *Psyche, oder Unterhaltungen über die Seele; für Leser und Leserinnen*. Large 8vo. Halle. Waisenhaus press. Two parts. pp. xvi, 640. (A popular and entertaining book, written in Kant's terminology. Many illustrations from history, from the experience of every-day life, from accounts of travel, and from poetical writings.— Cf. also no. 996.)

927) *Schelle, Augustin* (Benedictine, in Tegernsee): *Ueber den Grund der Sittlichkeit; nebst einigen Sätzen aus der praktischen Philosophie*. Large 8vo. Salzburg. Duyle. Reprinted in *Mtr.*, III, pp. 3-47. (Exposition of the fundamental thoughts of the Kantian system of morals, and of a system of eudaemonism, which sees happiness in the furtherance of the activity of the forces of all individuals. Polemic against Kant's formal principle, and his exclusion of all sensuous, material motives, even in the form of coöperative factors. Unhistorical attempt to bring the two systems nearer to one another, by misinterpretation of the Kantian.— According to *J. E. Erdmann*, nos. 711 and 713 are also by Schelle; but contents and style render this improbable. It is conjecturable, however, that in no. 928 Schelle has often had Kant in his eye.)

928) *Schelle*: *Praktische Philosophie zum Gebrauch akademischer Vorlesungen*. Second edition, improved and enlarged. Large 8vo. Salzburg. Duyle. Part I. *Die allgemeine praktische Philosophie und Moral*. 1792. pp. xxxiv, 584. Part II. *Das Natur- und Völkerrecht und Staatsklugheit*. 1794. pp. xxiv, 462.

929) *Schicksal der Kantischen Philosophie unter den Franzosen*. In the *K. A. M.*, I, 1, pp. 138-160. (Partly a summary, partly a verbal translation of a book which appeared, 1790, in Neuchatel [Fauche-Borel]: *Essai sur les préjugés*; in which are especially examined the nature and influence of philosophic prejudices.— In the latter of the two articles contained in it occurs a brief and unimportant criticism of the Kantian system.)

929a-c) *Schmid, Jh. Wlh.*: cf. nos. 609, 610, 619.

930, 931, K. Chr. Erh. Schmid.

930) Schmid, K. Chr. Erh.: *Empirische Psychologie*. Large 8vo. Jena. Cröker. pp. xiv, 568. Second and improved edition, 1796, with the following addition on the title-page: *Erster Theil; Einleitung zur Psychologie überhaupt und generelle empirische Psychologie*. pp. 584. (The work might equally well have been entitled "rational" psychology; for it proceeds by way of deduction from concepts far more than by that of inducing from experiences. It falls into a lengthy Introduction and five principal divisions: (1) *Von der menschlichen Seele überhaupt*; (2) *Vorstellungs-*; (3) *Gefühls-*; (4) *Begehrungsvermögen*; (5) *Vom Verhältniss zwischen Seele und Körper*. The second volume, which never appeared, was to treat in three parts of the particular forces and phenomena of the human mind; to give a characterization of the different kinds of human nature, sense and thought; and to resolve certain practical problems, referrible to the propositions of an experiential psychology. Where subjects dealt with by Kant come in question, Schmid shares his views. In the theory of the faculty of ideation he attaches himself closely to Reinhold on all principal points.—A detailed review was given of No. 930 by Sal. Maimon, in the *Magazin für Erfahrungsseelenkunde*; edited by K. Ph. Moritz and Sal. Maimon: vol. ix, part 3, pp. 1–28: under the title)

931) Maimon: *Einleitung zur neuen Revision des Magazins für Erfahrungsseelenkunde*.

931a, b) Schultz, Jh.: cf. nos. 195, 734.

932–932e) Schwab, J. Chr.: *Ueber das höchste Princip der Sittlichkeit*. In the *B. M.*, vol. XVII, pp. 477–491. Reprinted in *Mtr.*, III, pp. 48–57. (Dissatisfied with the hardly intelligible moral principle of Kant, Schwab replaces it by a more simple one, which, however, purports to meet the requirements which Kant had formulated for every such principle.— Cf. also nos. 280, 525, 528, 551, 552.)

933) Seinelzer (Steinelzer?) Jak.: *Kurzer Entwurf der Martyrokritik*. 4to. Trier. (At the end, after judgment has been passed upon the Cartesian proof of the existence of God, are to be found also some remarks upon the Kantian philosophy.)

933a) Selle, C. G.: cf. no. 198.

934) Smith, Ad.: *Theorie der sittlichen Gefühle, übersetzt, vorgeredet, und hin und wieder commentirt von L. Theobul Kosegarten*. Large 8vo. Leipzig. Gräff. Vol. I. 1791. pp. 463. Vol. II, containing the appendices to the sixth edition. 1795. Same place. pp. 248. (In the notes Kant's principles are turned to account for Ethics and Natural Law.)

934a, b) Snell, Chr. Wlh.: cf. nos. 842, 843.

934c, d) Snell, Fr. Wlh. Dn.: cf. nos. 734 i, j.

935) Spazier, K.: *Versuch einer kurzen und fasslichen Darstellung*

der teleologischen Principien. Ein Auszug aus Kants Kritik der teleologischen Urtheilskraft. Small 8vo. Neuwied. Gehra. pp. 180. (Keeps as nearly as possible to Kant's words.)

936) *Stäudlein, C. Fr.: Ideen zur Kritik des Systems der christlichen Religion.* 8vo. Göttingen. Vanderhöck and Ruprecht. pp. 364. (Endeavors to reconcile Kant's philosophy of religion with the assumption of miracles and revelation. Among other things, polemic against the attempt [especially of *Tieftrunk*; cf. nos. 638 ff.] to discover the Kantian moral principle in the teaching of Christ. The two are, of course, in material agreement; since no two truths can contradict each other. But the formal difference is so great, that one could as easily deduce Kant's principles from similar propositions in any of the positive religions of antiquity, as from the words of Christ.)

936a, b) *Tieftrunk, J. H.:* cf. nos. 642, 643.

937) *Tilling, Ch. Gf.: Dissertatio de religionis natura et indole ejusque cum moribus nexu.* Large 4to. Leipzig. Part I. pp. 66.

937a, b) *Tittel, G. A.:* cf. nos. 297, 298.

938) *Verhandeligen uitgegeven door de Holl. Maatschappij der Wetenschappen te Haarlem.* xxvii D. (1) *J. Cp. Schwab: Dissertatio in quaestionem: quid de morali pro existentia Dei argumento, imprimis eo, quod a cel. Kantio unicum possibile praedicatur, sentiendum est?* Also in Dutch. pp. 1-50. (2) Second answer, in Latin and Dutch, by *F. Dn. Behn.* pp. 51-175. (3) Third answer, in German and Dutch, by *L. H. Jakob.* pp. 177-325. For the latter, cf. no. 352.

938a) *Versuch einer Grundlegung zur Kritik der christlichen Religion, von einem königlich-preussischen Officier* [Rittmeister K. S. von G . . . n]. 8vo. Breslau. Gutsch. pp. 80. (The captain cannot convince himself of the truth of the Christian religion, and begs a critical philosopher—probably Reinhold or Jakob—to resolve his doubts. The letter in question, together with the answer of the philosopher [which contains nothing that is not better said later in *Rel.*, and no. 949] form the contents of the work.)

939) *Wrede, E. G. F.: Antilogie des Realismus und Idealismus zur nähern Prüfung der ersten Grundsätze des Kantischen und Leibnitzischen Denksystems.* Large 8vo. Halle. Franke and Bispink. pp. 340. (Common sense is the highest criterion of truth; necessity is possible on the basis of experience; the permanent of objects of the external sense is identical with things-in-themselves.)

940) *Zachariae, K. Sal.: Programma de officiis perfectis.* 4to. Leipzig. Klaubarth. Part i. pp. 18. (Recognizes Kant's moral principle. His list of the practical, material grounds of determination is rejected, and replaced by another. The difference between complete and incomplete duties is pointed out.)

1792.

940a) *Abicht, J. H.*: cf. no. 428.

941-941b) *A. D. B.*: 107, ii, pp. 463 (more exactly, 467)-468 ; review * of Kant's *Naturgeschichte*, in Gensichen's edition (no. 20). Cf. also nos. 363 and 952.

941c) *Aenesidemus*: cf. no. 1004.

941d-g) *A. L. Z.*: cf. nos. 774, 950, 951, 954.

941h) *Ammon, Cp. F.*: cf. no. 1027.

942) *Ancillon, L. F.*: *Judicium de judiciis circa argumentum Cartesianum pro existentia Dei ad nostra usque tempora latis, quatuor in academia Berolinensi habitis praelectionibus expositum et evictum*. Large 8vo. Berlin. Lagarde. pp. 150. (Result of the very thorough investigation: — the existence of God can only be *a posteriori* proven.)

942a) *Auszug aus einem Brief* (by C. L. Reinhold?): in the *K.A.M.*, I, 2, p. 98. (In place of the expression *Urtheilskraft* is to be employed *Beurtheilskraft* or *Beurtheilungsvermögen*.)

942b) *Bendavid, Lz.*: cf. no. 555.

942c) *Besecke, J. Mlch. Gli.*: cf. no. 743.

943) *Beweis, Ueber den moralischen — für das Daseyn Gottes, in einem Briefe an einen Freund*. In the *Schlesische Monatsschrift*, ix, pp. 129-140.

944) *Bloch: Positiones selectae ex philosophia*. 8vo. Heidelberg. 1792. pp. 28. — Cf. no. 769.

945) *Bouterweck, Fr.*: *Anzeige einer Vorlesung über die Kantische Philosophie*. 8vo. Göttingen. pp. 28. (Bouterweck's aim is to give as popular an exposition as possible of the contents of the *R. V.* and *Pr. V.* The fresh acquisitions of Kant, and his difference from his predecessors, are to be clearly enunciated.)

945a, b) *Brastberger, Gbh. Ulr.*: cf. nos. 751, 757.

946) *Briefe eines Engländers über den gegenwärtigen Zustand der deutschen Litteratur, und besonders der Kantischen Philosophie. Aus dem Englischen übersetzt und herausgegeben von H. von B.* [by L. K. Jacob. Cf. Vaihinger: *Commentar zu R. V.* Vol. II. p. 2]. 8vo. Halle. Michaelis and Bispink. pp. 240. Second edition. 8vo. Halle and Leipzig. 1797. Ruff. pp. 240. (The intention of the letters is to excite interest in, and serve as introduction to the study of the Kantian philosophy; and their lucidity renders them well adapted to the purpose. They develop the fundamental propositions of the system, state the objections urged against it, and its relation to positive religion; and cite the passages which require a more detailed discussion.)

946a) *Briefwechsel zweier Landprediger über die heutigen Neuerungen in der Theologie und Philosophie*. By E. In the: *Journal für Prediger*. Vol. XXV. Part 3. Or: *Neues Journal für Prediger*. Vol. V. Part 3.

pp. 257–282. (Kant's philosophy is discussed among other topics [pp. 273–282], and objection taken to Schuderoff's paper [no. 895*h*]. Against this appeared in 1793, same place, vol. 26, part 4, pp. 424–445 :)

946*b*) Schuderoff, *Inth.*: *Etwas über den Briefwechsel zweier Landprediger* (s. Band 25, Stück 3) *in Rücksicht auf den Aufsatz vom Einflusse eines höchsten und allgemeingeltenden Moralprincips auf den Kanzelvortrag* (s. Band 24, Stück 3).

947) Cicero's *fünfte tusculanische Untersuchung über die Selbstgenügsamkeit der Tugend zu einem glückseligen Leben, aus dem Lateinischen mit den Anmerkungen eines kritischen Philosophen*. In the *K. A. M.*, I, 1, pp. 99–141. (No. 947 belongs properly in this Bibliography only on account of its title. The translation is incomplete ; at the end there should have followed an article with the judgment of the translator upon the subject of the investigation ; the appended remarks are almost entirely of a purely exegetical character, and give no critical estimate of the views propounded by Cicero.)

948) Döderlein, *J. Cp.*: *Betrachtungen und Wünsche über den Gebrauch der Kantischen Philosophie fürs Christentum*. In the : *Theologisches Journal*. Vol. I. Part i. pp. 29–39. (If possible, the Kantian philosophy is to be elaborated during another decade, and then only applied to Christianity. But even before the expiration of that time, it cannot be dangerous to the latter.)

948*a-g*) Eberhard, *J. A.*: cf. nos. 527, 531, 556, 559, 574, 575, 578.

948*h*) *Elementarphilosophie, Ueber die Reinholdische* — : cf. no. 285*a*.

ERICH ADICKES.

(Continued).